

7  
G O D S  
Arithmeticke.

WRITTEN  
By Francis Meres

Maister of Arte of both Vniuersities  
and Student in Diuinity,

• 11 •  
Hebr. 13.



*Honorabile est coniugium inter omnes, & cubila  
eorum mundum est: scortatores autem &  
adulteros indicaturus est Deus.*

August. in Psalm. 99.

*Coniugium humile melius est virginitate  
superba.*



Printed at London by Richard Iohnes

1597



GODS

Arithmetick.

WRITTEN

By Francis Mares,

Master of Arts and of Divinity,  
and of the Law, in the University of Cambridge.



Printed by J. Sturges, at the University Press, in the City of Cambridge.

Printed in the Year 1711.



Printed at London by Richard Johnson.



# To the right Wor-

shipfull M. *John Meres* Esquire, High Sheriffe of *Lincolneshier*, *Francis Meres* wisheth the true felicity of this life, and eternall happines in the other.

**T** Here be foure partes of Arithmeticke, *Addition*, *Multiplication*, *Substraction*, and *Diuision*, whereof the first two take their beginning from the right hand, and doe multiplie and increase: and these bee GODS numbers: the other two begin from the left, and doe subtract and diuide, and these bee the Devils. When God had married Adam and Eua together, God said to them both, increase, multiplie and replenish the earth: this is Gods Arithmeticke. But when the Deuill subtracted Dalila from Sampson, the Leuits wife from her husband, and diuided Micholl from David: this was the Devils Arithmetick. *Diuisum imperium cum Ioue Dxmon habet*, two partes for God, and two for the Deuill. *En quatuor aras, Ecce duo tibi Deo, duoque altaria Dxmoni*. Addition and Multiplication belong to God, but Substraction and Diuision belong to the Deuill. In Gods house are Companies, Armies and Troupes, but in the Devils desolation, solitude and destruction. In Gods house dwell

Aa



GODS

Arithmetick.

WRITTEN

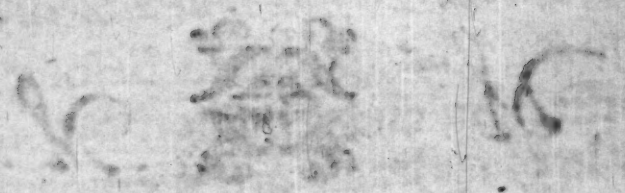
By Francis Mares,

Master of Arts and of Divinity,  
and of the Law, in the University of Oxford.



Printed by J. Streater, at the Sign of the Gun, in St. Dunstons Church-yard, near the North Gate of the City of London.

1685.



Printed at London by Richard Johnson.



# To the right Wor-

shipfull M. John Meres Esquire, High  
Sheriffe of *Lincolneshier*, Francis Meres  
wisteth the true felicity of this life,  
and eternall happines in the other.

**T** Here be foure partes of Arithmeticke,  
*Addition, Multiplication, Subtraction, and*  
*Diuision*, whereof the first two take their  
beginning from the right hand, and doe  
multiplie and increase; and these bee GODS  
numbers: the other two begin from the left,  
and doe subtract and diuide, and these bee the  
Deuils. When God had marryed Adam and  
Eua together, God said to them both, increase,  
multiplie and replenish the earth: this is Gods  
Arithmeticke. But when the Deuill substract-  
ed Dalila from Sampson, the Leuits wife from  
her husband, and diuided Micholl from David:  
this was the Deuils Arithmetick. *Diuisum im-*  
*parum cum Ioue Dæmon habet*, two partes  
for God, and two for the Deuill. *En quatuor*  
*tra. Ecce duo tibi Deo, duoque altaria Dæmoni.*  
Addition and Multiplication belong to God,  
but Subtraction and Diuision belong to the  
Deuill. In Gods house are Companies, Ar-  
mies and Troupes, but in the Deuils desolati-  
on, solitude and destruction. In Gods house  
dwelt



### The Epistle

dwel Adam, Noah, Lot, Seth, Enoch, Abraham, Isaac, Jacob, Ioseph, Moses, Iosua, Dauid, Ezechias, Iosias, the Apostles of Christ, all which by Multiplication replenished the earth, and by Addition enriched Gods Kingdome. But in the Devils dwell the Nicolaitans, the Marcionites, the Saturnites, the Tarians, the Adamites, the Eneerates, the Manichees, the Mahometanes, the Anabaptistes, & that great Dragon of Rome Pope Gregorie the seuenth, otherwise called Hildebrande, all which by Substraction either condemned, or by Diuision contemned Gods Arithmeticke, and bannished out of the bondes of Christianitie, that most famous and glorious Empreſſe Ladie Matrimonie. and exalted in her Throne fained Dame Chastitie, which beeing pure is not to be preferred before holy Wedlocke, except we will say that the Daughter hath a preheminnence aboue her mother, for Virginitie is the daughter of Marriage, and through marriage is made a Cittizen and In-dweller of Paradise, which also without marriage, should neither be, nor yet possesse Paradise.

The auncient Fathers and Philosophers haue singularie extolled the knowledge of humane Arithmeticke, beeing one of the seuen liberall Sciences, when they considered the deepe deuises, the profound practises, & curi-



ing conclusions therein contained: and also  
 that it is the Key and entrance into all other  
 Artes and Learning: as well approued the no-  
 ble Philosopher Pythagoras, who caused  
 this Inscription to be written vpon his Schoole  
 doore (where he taught Philosophie) in great  
 Letters: *Nemo Arithmetice ignarus hic in-  
 grediatur*: Let none enter heere, that is ig-  
 norant in Arithmeticke.

But the commendation of this heauenly A-  
 rithmeticke, is so excellently depainted and  
 dignified in Scripture, that it needeth neither  
 the penne of Father nor Philosopher, nor the  
 praise of Angelles. Not Romulus of Rome,  
 not Solon of Athens, not Minos of Crete, not  
 Lycurgus of Sparta, nor vn-satiabie Art-sear-  
 ching Aristotle did institute it, nor any other  
 Creature eyther in heauen or in earth, but  
 God himselfe that most high Maiestie, who  
 after he had created Man and VVoman in  
 his owne Image, he commaunded neyther  
 Angell nor Archangell to marrye and couple  
 them together, but he himselfe, as I may  
 so speake, supplied the place of a Mini-  
 ster, and married Adam and Eua toge-  
 ther.

Neyther was it instituted in this wretched  
 A. and



## The Epistle

¶

and wicked world, which is nothing but a vale of teares and sorrowes, but in Paradise, that Garden of most sweete and ioyfull pleasures. Vpon which holy and honorable estate the holy and blessed Angelles attende, as we may see in the storie of Abraham and Sara, concerning the hauing of a sonne, and in the booke of Iudges, how the Angell of the Lord came to the wife of Manoah about the birth of Sampson, and in the first of Luke, how Gabriell the Angel brought word to Zacharie, how his wife Elizabeth should bring forth Iohn Baptist.

Wee reade also how the reuerend Patriarches, the sage Iudges, the noble Kings, the holy Priestes, the heauenly inspired Prophetes were all marryed, which examples doe not a little grace this estate. In the new Testament wee read, that the Sauour of the world was born of a Virgin espoused and marryed, & graced this his Fathers ordinance with the firstfruits of his miracles, himselfe being present with his Mother and his Disciples. Wherevpon Saint Augustine saith in his booke *De bono coniugali: Bonum coniugii Dominus in Euangelio confirmavit, non solum quia prohibuit dimittere uxorem, nisi ex causa fornicationis, sed etiam quia venit inuitatus ad nuptias.* The Lord in the Gospell doth cominend the goodnes of marriage,



riage, not onely because he vwill haue no di-  
uorce, but for fornication, but also because he  
commeth vnto a marriage being inuited. Mar-  
riage also is an holy Misterie of the Vnion of  
Christ and his Christian Congregation.

Therefore exceeding Derogatorie to the  
Wisdom of God is that Canon of the Coun-  
cell of Trent. vvhich maketh Chastitie and  
Priestes marriage opposite, quite cōtrarie both  
to the commaundement of God, and the prac-  
tise of his Saints. God hath done that for the  
matrimonie of priestes, vvhich he neuer did  
for the Matrimonie of King or Kesar, or of  
any other mortall creature. For in his holy  
Lauv giuen by Moses, he appoynteth eident-  
lie vvhath Woman the priestes should marrye.  
Are not these his vvords *Leuit. 21.*? Let not  
the priest take a vvife, that is an Adultresse, or  
defiled, nor put from her husband, for such an  
one is holie vnto his God. He shall take a  
Mayde vnto his Wifet: but a Widovv, a diuor-  
ced vvoman, or an Harlot he shall not marrye,  
but shall take a Maide of his ovvne people to  
vvife. By the Prophet Ezechiel he saith also,  
*Chap. 44.* The priestes shall marrie no Wid-  
dovv, neyther one that is put from her Hus-  
band: but a Maide of the seede of the house of  
Israell. Saint Paul also setteth foorth vvhath  
manner of VViues the spirituall Ministers



## The Epistle

should haue. Their Wiues must bee (sayth he, 1. Timoth. 3. ) honest, no euill speakers, but sober and saythfull in all things.

For the praefise of Gods Saintes, the holy Scriptures and auncient writings make manifest. The priestes of the olde Testament were marryed, and their Children succeeded them in the Ministry. Ieremie the prophete, who was sanctified in his Mothers wombe, was Helkiah the priestes sonne. Ezechiel the Prophet, to whom marueylous Visions and great Misteries were reuealed, was Buzi the Priestes sonne.

In the newe Testament, Saint Iohn the Baptist, of whom Christ giueth this wttnes, that he was more then a Prophet, and that among them, which were borne of V Women, arose not a greater then he, was the sonne of Zachary the Priest. The Apostles of Christ were marryed men, as the Monuments of the auncient Writers testifie. Saint Mathew, Saint Marke and Saint Luke make mention of Peters wiues mother. The Histories declare eurdently, that Saint Petronilla was Saint Peters Daughter. And there are that write, that Saint Marke the Euangelist was Saint Peters naturall Sonne. Saint Paule in his first Epistle to the Corinth. Chap. 9. testifieth, that the Apostles, of Christ led their wiues with them,



them, when they went about preaching the Word of God. Saint Luke Acts 21. maketh mention of Phillip the Euangelist, and his foure Daughters which were Virgins and did prophesye.

If wee search the Histories of auncient writers, wee shall see that many reuerend Bishops and vertuous ministers were marryed in the primatiue Church, & many hundred yeares after. Spiridion Bishop of Cyprus was married, and had a Daughter called Irene. Pelagius Bishop of Syracusa had both wife and children; Gregorius Nazianzenus was a Bishops sonne, and succeeded his Father in place and Office: Policrates Bishop of Ephesus said: Seuen of my Fore-fathers by order were Bishops of this See, and I am the eight: Philogonius was a married Bishop, as Chrysostome testifieth. Cheremon a Bishop in Egypt of the Citie Nilopolis was married: Philias also both Bishop and Martyr was married, Adolphus Bishop of Colen had a VVife: The Auncient Doctor Tertulian was mariyed. Saint Hillary hauing wife and Children was made Bishop of Pictania; Basilus Magnus was a married Bishops sonne, and Epiphanius Archbishop of Constantinople was a married Priestes sonne.

The



## The Epistle

The graueſt and prudenteſt among the Hea-  
then, as the Romanes & Grecians, haue great-  
ly reuerenced and honoured marriage. The  
Romanes made a Law, that ſuch as liued among  
them vnmarried till they were aged, ſhould pay  
certaine great ſummes of money for the de-  
fence and maintenance of the common weale,  
and that they ſhould bee iudged and counted  
the enemies of the ſtate. The noble Lacede-  
monians made a Law, that if any among them  
remayned vnmarried, til he was paſt 37. years  
of age he ſhould by no meanes be ſuffered in  
Summer time to come vnto the playes, Wal-  
times, ſports & ſuch other publike ſpectacles or  
fights, as were vſed among them for their ſo-  
lace and delight. The Grecian Ladies (as  
Homer reporteth) count their age from the time  
of their marriage, not from the day of their birth,  
and if they be demaunded how olde they bee,  
they beginne to reckon from their marriage, &  
ſo anſwere accordinglie, for then onelic, ſay  
they, wee beginne to liue. And ſurely there is  
nothing in this world that makes a life more  
vitall and pleaſant, then this ſocietie doth.  
Without frienſhip and loue no Man can  
liue either in proſperitie or aduerſitie. It is  
friendſhip that maketh proſperitie more glori-  
ous, and aduerſitie more tollerable. But in no  
kinde of ſociety hath this friendſhip more glo-  
riouſly



riously appeared, nor more constantly continued, then betweene man and wife. Which we shall presently yeelde vnto, if wee goe no further then to the stories of the Heathen: The friendship of Pilades and Orestes, of Damon and Pythias, of Achilles & Patroclus, so much admired and extolled of the Grecian Writers, for continuance was neuer more stable, for mutuall dutie and helpe more requisite, or for tendernes of affection and sincerity of true and vn-fayned loue and loyaltie more commendable, then the loue of Alceste to her husband Admetus, who vnderwent the weightie burthen of death for him. Or of Tiberius Gracchus to his wife Cornelia, who for her tasted of the same cup, that Alceste did for her husband, so that it is a matter vndecideable, whether Alceste loued her husband, or Gracchus his Wife better. Damon and Pythias are much commended for beeing each others pledge in a capitall case, and for the returne at the prefixed day: But if you poyse with Damon and Pythias the loue of the Mynian wiues to their Husbands, and the loue of the wife of Theopompus the Lacedemonian to him, the VVomens scale will farre prooue the weyghtyer.

Achilles hearing tell of the death of his friend Patroclus, so miserably lamented his losse, that he could scarcely be restrained  
from



## The Epistle

from laying violent handes vpon himselfe. But  
Plancus the Romane for the death of his  
deare Orestilla could not be restrained. Pan-  
thea killed her selfe vpon the carcasse of her  
slaine husband: Portia the Daughter of Mar-  
cus Cato, hearing of her Brutus death,  
swallowed hote burning Coales to follow  
him.

For breuitie sake I referre the admirable  
loue of the Indian Wiues to their Husbandes,  
to be read in the fift Booke of Tullyes Tuscu-  
lan.

Exceeding admirable was the loue of Cam-  
ma the Galathian to her Husband Sinatus, as  
appeareth by reuenging his death vpon the  
murtherer Sinorix with the losse of her owne  
life.

But that I may not bee too tedious in re-  
hearing examples, which are almost innume-  
rable, I heare breake of, and briefly con-  
clude, that there is no friendship more true,  
nor amity more honourable, nor any societie  
more sacred or profitable, then that which is  
coupled together by marriage bondes. Ther-  
fore verie truely speaketh Propertius

*Omnis amor magnus, sed aperto coniuge maior.*  
Great is all loue, it maketh sweete mans life:  
But greater is the loue between man & wife:

And



And those most sweet plangors and lamentations euen hearkened too of infernall spirits (if wee will heare the Poets) of Thracian Orpheus for his dearest VVife Eurydice, doe testifie this to be true,

But least this Epistle bee scoft at, as Diogenes scoft at the Gates of the Cittie Mynus, I referre your Worship to the present discourse, which by prooffe of sacred Scripture shall leade you to a due estimation of this honourable Ordinance, and doe wholly dedicate and bequeath both the Censure of it, and of my selfe to your Religious and vertuous Patronage: having a longing desire to make knowne your VVorships curtesies extended to mee at your House at Auborne, your forwardnes in preferring my successelesse suite to Maister Laurence Meres of Yorke, sometimes of her Maiesties Counsell established for the North, and your willingnes and readines for my longer abode and stay at Cambridge,

Thus in all humilitie and thankesfulnes, I beseech Iesus Christ, the greate Shepheard of our soules to endue and blesse you with the Riche Giftes of his heauenly grace, and with continuance of prosperous  
health



**The Epistle**

health both of soule and bodie, to his honour  
and glorie, your owne desire and comfort, and  
to the profite of this your native Countrie,  
From my Chamber in Saint Marie Buttolph-  
lane, neere London-Stone this 10. of Oc-  
tober. 1597

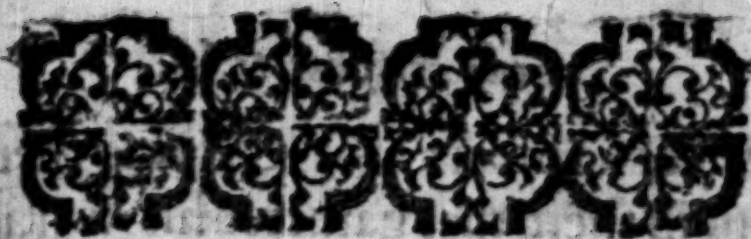
Your Worships wholie  
to commaund.

*Francis Meres.*



your willingness and readiness for my long  
get speed and stay at Cambridge.  
Thus in all humilitie and thankfulness  
I beseech Jesus Christ, the great shep-  
heard of our soules to endue and bless  
you with the riches of his heavenly  
grace, and with continuance of prosperities





# Gods Arithmeticke.

*Two are better then one. Eccles. 4. 9.*



That there is a good in humane society (if men can hit vpon it) Salomon in this place is plaine, whē he saith, *Two are better then one*; concerning which speach, some offence at a blush may arise, as if it did besit neither the granitie of the Preacher, nor the reuerence of the Scripture, nor the Wisdome of Salomon. For what shall we call it? doth Salomon heere set out an *Arithmomachia*, a combat of numbers? doth he after a fantasticall manner compare number with number? or Poetlike for triall of his wit, doth he oppose *Vnitie* against *Duplictie*, *one* against *two*, and *two* against *one*, to make *one* and *two* to fight together? or as he wrote of Trees, Birds, Beastes, and Fishes, so did he



*Gods Arithmetick.*

he writ of numbers too? Or was there an errour in them that gathered his writings together to foyst in this saying of Salomon the Philosopher, amongst the sayings of Salomon Ecclesiastes the Preacher, and so to mingle his Philosophie with his Diuinitie? Surelie no, there is no such matter, but it is even the saying of that sober spirit, which sayd Gen. 2. *It is not good for man to be alone, let vs make him an helpe meete for him;* equiualent and of like force and sence with this, *Two are better then one*, as if he should say, while a man is one and alone, it is not well with him, but when a helpe is made, it is better for him. Therefore haue we in this Scripture three things to consider.

First, *that societie is good.*

Secondly, *that it is better then Vnitie.*

Thirdly, *a care that since God hath ordained it vnto good, that we vse the meanes to direct it vnto good.*

For the first, *that society is good*, is inferred by the very wordes, for he that saith *it is better then vnitie*, implyes *it is good*, for in reason whatsoever is good in comparison must  
needes



needes be good of it selfe, and so is society  
a good thing, ordayned for the helpe, the  
health, the comfort, and good of man;  
therfore sayth Dauid Psalm. 133. *Beholde  
how good a thing it is for Brethren to dwell to-  
gether in vnitie*, not expressing the measure,  
but admiring it, as if he could not say how  
good it were: it is like a pleasant oyntment  
affecting the sense with delight, it is like  
the dew of Hermon replenishing the  
fieldes with profit, if yee feele it, it is pro-  
fitable: if yee tast it, it is sweete: if yee be-  
hold it, it is beautifull: but if yee haue it,  
there is no treasure like it.

*Aske the Beasts* (sayth Job Cap. 12.) *&*  
*they shall tell thee, or the foules and they shall  
shew thee*; so say I, if yee will know how  
good, and what a good societie is, aske the  
Beastes and Foules and they will declare to  
thee. The Grasshoppers haue no King, yet  
goe they forth in bandes, a wonder to see  
so sillie a worme by society should become  
a souldier in the field. Beside in observa-  
tion we finde, that the most innocent and  
harmlesse creatures are by nature sociable;  
therefore Christ exhortes his Disciples to  
imitate



*Gods Arithmeticke.*

Imitate those creatures, which were sociable and louing one to another, such as are sheepe which goe together in flocks, such as are Doves, which flye together in companies, he resembles the to doves, he calles them sheepe, for those be in deed the harmelesse creatures: but Wolves, and Owles, and Lyons, which liue apart and runne into wilde and desert places, those be they, which meditate on mischief: *Thou leadeest thy people like sheepe* (sayth the Psalmist) *by the handes of Moses and Aaron* Plal. 77. But of the wicked sayth Eliphaz: *thou scatterest them as the Lyons whelpes*, Iob. 4. Gods people are like sheepe, the wicked as Lyons; these lead, t hey scattered: these flocking together, they diuided a sunder.

How well God liked offocietie, is scene by the creation, for why did God make men and Angells, but to ioyn them to himselfe, and that which God the Father liked, Christ his sonne disliked not, for why came Christ from Heauen, but to seeke that one sheepe which was lost, and bring



bring it to the folde? Luke the 15. or why did he yeelde himselfe to die, but to gather together into one the children of GOD, which were scattered. Iohn. 11.

The greates difference betweene Christ and the Deuill, is this, that Christ gathereth thinges together: *O Ierusalem, Ierusalem, how often would I haue gathered thee together, but the Deuill deuides and scattereth them in sunder, for he is that Wolfe that catcheth the sheepe and scattereth them, Iohn 10. It was he that carryed that one sheepe into the Wildernes Luke 15. it was he that carryed the possessed into the mountains and into the granes; Marke. 5. It was he that ledde Christ into the wildernes, into the mountaines and to the pinnacle of the Temple, Math, 4. If the Deuill see foure together, he is neuer well till he hath brought the to three, for when Noah and his three sonnes were together he culled out *Cham* from among them, Gen. 9. Or if hee see three together, he is neuer well till he hath brought*

B 2.

brought



### Gods Arithmeticke.

brought them to two, for it was he that di-  
uided the prodigall childe from his Father, and  
from his elder Brother Luke 15. Or if he see  
two together, he is neuer wel till hee hath  
brought them to one, it was he that diuided  
Lot and Abraham asunder Gen. 13. for in the  
Deuils Arithmeticke three are better then  
foure, and two are better then three, and one is  
better then two, whereas God saith: Two are  
better then one, therefore it is wel sayd that  
Addition and Multiplication belong to  
God, but Substraction & Diuision belong  
to the Deuill. The Deuill is like a Canon-  
stone, that makes two walles of one, but  
Christ is like a Corner stone, that makes one  
Wall of two.

*N.* It was giuen for a signe of Christes go-  
uernement, that when he came, the Wolfe  
should dwell with the Lambe, the Leopard with  
the Kidde, the Cow with the Beare, and the  
Calse with the Lyon, Esay 11. that thinges of  
vnlike nature should ioyn in peace, and  
couple by his comming: but the Deuill by  
his comming diuides a sunder things of  
like nature, it was hee that diuided the starres  
from



from the Starres, Apoc. 12. it was he that di-  
 uided the Angelles from the Angelles when they  
 fell from Heauen; it was hee that set Ephraim  
 against Manasses, and Manasses against Ephra-  
 im, the Father against the Sonne, & the Sonne  
 against the Father, it was he that diuided De-  
 nah from Iacob, Demas from the Apostles,  
 Paule from Barnabas, and Iudas from Christ,  
 in a word, it is he that by pride diuides a  
 man from God, by conetousnes diuides him  
 from his neighbour, and by anger diuides  
 him from himselfe, In the Canticles, the spi-  
 rituall beautie of Christ and the Church, is  
 compared to troupes of horses, to clusters of  
 Grapes, to bundelles of Myrrhe, to heapes of  
 wheate, to flockes of sheepe, and Canticles 6.  
 What shall yee see in the Shulamite but as the  
 companie of armies? They that be of Christs  
 Church, they goe together in troupes, in  
 clusters, in bundles, in heapes, in flockes, in  
 armies, that is, they be louing and sociable  
 one with another, & whosoever is not so,  
 he is hatefull and despised of what state or  
 calling soeuer, yea, though he be a King,  
 yet if he haue not a smiling face, a chear-



*Gods Arithmeticke.*

full eye, an affable tongue, if he be not forcible and familiar in behaviour euerie man will detest him, it had like to haue cost Dauid his Kingdome, that his sonne Absolon was more affable and pliable to the people then hee: that hee stood at the Gates to welcome them as they came.

In a Minister, nothing more commendable then to be affable, to conferre, consort, and acquaint himselfe familiarly with the people.

I like not this same grum clergie, that hang downe their heades, and locke vp their lippes, and looke demurely, as if there was no waye to be counted a Saint, but by looking like a Sotte. Iohn the 3. the Disciples of Iohn Baptist told him, that the man beyonde Iordan, meaning Iesus, that he baptised, and that all men came to him, putting Iohn in a feare that he had lost all his followers, now what was the reason of that, but because Iohn was a man of the Wilderness, a sower austere man, that did neither eate nor drinke with



with the people, and therefore the people sayd plainelye, *that he had the Deuill*, for so it is Matth. 11. Iohn came neither eating nor drinking, and they sayd he had the Deuill, whereas Christ did not carie himselfe strangely among the people, but came to their houses, did eate and drinke with them, helpe them, heale them and talke with them.

Among ciuill men, if any man behaue himselfe vnneighbourlye among neighbours, he is hut an Owle, he is like Ismaell, he cares for no man, and no man cares for him. God hath made vs all members of one body, and it agrees not with Christianity that the eie should say, I haue no neede of the hand, or the heade should say, I haue no neede of the feete, 1. Corinth. 12. *He that liued in the graues was posselt*, Math. 8. *and had the Deuill*, therefore when thou findest a man affecting solitarines, hating the societie of men, and liueinge to himselfe, then mayst thou saye, that man is posselt, and that the Deuill is in him to leade him to the Graues, a place



### Gods Arithmeticke.

place where Christ would not be sought,  
*why seeke ye the living among the dead, resur-*  
*rexit, non est hic, he is risen, he is not here,*  
Luke 24. But especially, if thou see any man  
(vnder a pretence of deuotion) diuiding  
himselfe from the societie of men, as doe  
the Brownistes and Familistes, with the rest  
of the seperation, who say they be too ho-  
ly to mingle themselues with euery profane  
Assembly, take heede of them, for they bee  
Hypocrites that say, *Stand apart, touch me*  
*not, come not neare me, for I am holier then*  
*thou,* Esay. 65. for were a man neuer so  
holy, yet that is no reason to diuide himselfe  
from the society of men, for what sayth S.  
Bernarde: *Si de fatuis virginibus es, congrega-*  
*tio tibi necessaria est, si de prudentibus in con-*  
*gregationi,* euerie man is either a wise Virgin  
or a foolish, if thou be of the number of the  
foolish Virgins, then haste thou neede of the  
wise, but if thou be of the number of the wise vir-  
gins, then haue the foolish neede of thee, there-  
fore seperate not thy selfe from the commu-  
nion of Sainets least the communion of Sainets  
seperate it selfe from thee, for the society &  
communion of Sainets is an Article of the  
Creede



## Gods Arithmetike.

6.

Creede, and he that comes not to the communion of Saints shall neuer come to the remission of sinnes.

Now vnto this consideration, that society is good, it shall not bee amisse to adde the next, that *it is better then unitie*, for the holy Ghost is not content with a simple commendation, as to say, *two are good*, but *two are better then one*. And certaynly I doe finde in Scripture, that the workes of God doe wonderfully affect this number, and when I finde it, I attribute it to his Wisdom, of whom it is sayd, that he made all things in measure, weight and number. Begin at the creation, and yee shall see what honour God gaue to this number, for when he had made one single man, he (as it were) corrects himselfe, as if he had not done wel, and sayth *It is not good that man should be alone*, and then he made another to him. In Gen. Cap. 1. 3. *God made a light*. and then as if one light was not sufficient, verſe 16, *he made two great lights* the one to rule by day, & the other by night. In the body, the perfections of beautie are more eminent in those whereof



### Gods Arithmeticke.

Whereof there were two, therefore GOD made two eyes, and not one eye, and so in the rest, : and of these partes was Christ chiefly enamoured of his Spouse, as Can-  
tic. 5. and 7. *Thy two breastes are like young Roes, thine eyes are like Doves, thy cheekes like a bed of spices, thy lippes like Lillies, thy bandes like ringes of Golde, thy legges like pillers of Marble.*

In the olde Law all ranne vppon twoes, like a doore vppon twoo hindges, the Sacrifices were most of them offered by twoes, yee shall offer two Sparrowes, two Doves, two Goates, two Oxen, two Rammes, two Lambes. In the Law two Tables, in the Tabernacle two Altars, in the Temple two Pillers, on the Arke two Cherubins, In the Church two people, in the Gospell two Sacramentes, in Christ two Natures.

And Christ rekoneth vp his Disciples by twoes, Peter and Andrew, Iames and John, Philip and Bartholomew, Math. 10. 2. *And he sent out his Disciples before him by two and by two, like paires of Oxen to plough*  
vp the



of the Church before him, Luke 10. 1. as  
the Beastes came into Noaths Arke by two  
and by two, Gen. 7. 9.

And to end with that wherewith wee  
began, when God made mankinde, he  
made him neither vnder nor ouer, but hee  
made them iust two, for when he was but  
one, God sayd it was not good, and when  
he was three, it was starke naught, for it  
was set as a brande of shame vpon Lamechs  
heade, that he was the first that married two  
wines, Gen. 4. and so brought three into one  
flesh; and where it was layd, that two shal bee  
one flesh, it should seeme that an vnmarry-  
ed man is but halfe a man, for if two must  
concurre to make one flesh, then where  
there is but one, there is but halfe a  
man.

If any man thinke I straine this  
Scripture out of the right sence, to referre  
that vnto marriage particularlye, which  
was spoken of all socyete generallye, I  
will euen from thence take my de-  
fence, from whence I am accused, for  
if



*Gods Arithmeticke.*

Whereof there were two, therefore GOD made two eyes, and not one eye, and so in the rest, : and of these partes was Christ chiefly enamoured of his Spouse, as Cantic. 5. and 7. *Thy two breastes are like young Roes, thine eyes are like Doves, thy cheekes like a bed of spices, thy lippes like Lillies, thy bandes like ringes of Golde, thy legges like pillers of Marble.*

In the olde Law all ranne vppon twoes, like a doore vppon twoo hindges, the Sacrifices were most of them offered by twoes, *ye shall offer two Sparrowes, two Doves, two Goates, two Oxen, two Rammes, two Lambes.* In the Law two Tables, in the Tabernacle two Altars, in the Temple two Pillers, on the Arke two Cherubins, In the Church two people, in the Gospell two Sacramentes, in Christ two Natures.

And Christ rekoneth vp his Disciples by twoes, *Peter and Andrew, James and John, Philip and Bartholomew.* Math. 10. 2. *And he sent out his Disciples before him by two and by two, like paires of Oxen to plough*  
*vp the*



of the Church before him, Luke 10. 1. as  
the Beastes came into Noaths Arke by two  
and by two, Gen. 7. 9.

And to end with that wherewith wee  
began, when God made mankinde, he  
made him neither vnder nor ouer, but hee  
made them iust two, for when he was but  
one, God sayd it was not good, and when  
he was three, it was starke naught, for it  
was set as a brande of shame vpon Lamechs  
heade, *that he was the first that married two  
wives*, Gen. 4. and *so brought three into one  
flesh*; and where it was layd, *that two shal bee  
one flesh*, it should seeme that an vnmarry-  
ed man is but halfe a man, for if two must  
concurre to make one flesh, then where  
there is but one, there is but halfe a  
man.

If any man thinke I straine this  
Scripture out of the right sence, to referre  
that vnto marriage particularlye, which  
was spoken of all socyetic generallye, I  
will euen from thence take my de-  
fence, from whence I am accused, for  
if



*Gods Arithmeticke.*

if Salomon spake of all Societie generallye,  
then is marriage included, which is one so-  
ciety among the rest, but that marriage is  
not onely generally included, but particu-  
larly intended, I referre you to the next  
verse going before, where Salomon reko-  
neth among the miseries of this life, to see  
one single man, that had neither Brother,  
nor sonne labouring for the world, and de-  
frauding his soule of pleasure. and then in-  
terreth this vpon it: *Two are better then one,*  
as if he meant, that he who is marryed had  
a sonne, for whom he laboured, and there-  
fore defrauded not his soule of pleasure. Of  
the single life sayth S. Paule, *It is good: It is*  
*good for a Man not to touch a Woman* 1. Cor.  
7. but of marryage he sayth, *It is honon-*  
*rable.* Heb. 13. To be good is the smallest  
commendation that can be giuen to any  
thing, for God made nothing but was good  
and whatsoeuer is not good, is of the De-  
uill,

But to be honourable is the excellencie  
and perfection of good, and strives among  
other goods, like the Sun among the  
starres



staves, which when it appeares, they are  
 not knowne to bee. But what if S. Paule  
 sayd, the single life was good: that prooves  
 not that marriage is not good, nay wherein  
 is the single life so good, but marriage is as  
 good? *It is good for a Man not to touch a wo-*  
*man:* how meanes he that? doth he meane  
 it is good generally for mankind? No: for  
 Christ sayth, all men cannot take that gift,  
 Math. 19. but it is good particularlye for  
 this man, or for that man, for thee or for  
 mee, but marriage is good generallye for  
 mankind, and who preferres not a com-  
 mon good, before a priuate, and the single  
 life but a priuate good? for when he sayth,  
 It is good for a man not to touch a Wo-  
 man, he meaneth, it is good for that man  
 that he can abstaine from marriage, that  
 is yet more plainely, that it is good for him  
 selfe, because he feedes none but himselfe,  
 he clothes none but himselfe. But heerein  
 doth marriage excell, because it doth good  
 to other, first to her, whom hee takes into  
 his protection, which if all men should ab-  
 horre to doe, then might women goe with  
Iephthes



*Gods Arithmetike.*

Iephthes Daughter, to bewaile the dayes of their Virginitie. Secondly, it doth good to the Church, in begetting an holy seede to the kingdome of Christ. Thirdly it doth good to all the world, in replenishing it with people, and Lots Daughters chose rather to lie with their Father, then to leaue the world unpeopled, therefore *Two are better then one*. But wherein doth the single such good to himselfe? yee will say in easing himselfe of care, because he hath none to labour for but himselfe, but looke verse 8. and Salomon rekoneth that among the miseries of this life to see a man labouring and traueling for the world, and knowes not for whom, and in deede it is an ease and comfort amidst our labours, that when we are gone, we haue to whome to leaue them, which no man hath that is alone, therefore *two are better then one*. Or will yee say the single life is freer from temptation, for that when the sword comes, when affliction or when persecution comes, thou hast none to withdraw thee from GOD, thou hast no wife to tempt thee with teares, thou  
hast



haste no children to pearce thy soule with  
 pittie, thou haste no hinderance to holde thy  
 heart in thrall. I answered againe, that as the  
 temptation is lesse, so the glorie shall bee  
 lesse, for he that forsooke more, he loued  
 more, and what is more admirable in the  
 Church of God, then to see a man for  
 Christes sake & for religions sake, forsake  
 wife and children? For there is nothing that  
 calles so importunately vpon the heart of  
 man, as the cry of nature in the teares of wife  
 and children, and it is a thing at which the  
 Barbarous Tyrantes are many times ama-  
 zed, to thinke what religion should be, whē  
 they see that for loue of it, men forsake wife  
 and children, it makes them thinke that  
 there is somewhat in the peace of GOD,  
 which passeth al vnderstanding; Or which  
 of yee all is there, who if yee saw two Mar-  
 tyrs at a stake, whereof the one was single,  
 the other had wife and children, would not  
 conceaue more reuerently of him that was  
 maryed, because he ouercame the greater  
 temptatiō, in leauing wife & childrē, which  
 the single martyr could not, because he had  
the not to leaue? therefore in him that is ma-  
ryed, the



### Gods Arithmeticke.

the patience is more admirable: the victorie more honorable, the reward more glorious, the wages better, therefore *two are better then one*, for Salomon heere sayth, they shall haue better Wages for their labour: Well, yee will graunt all this, that the victorie is more glorious in them that are married, whē they doe overcome these temptations, but that they seldom overcome thē, because of the clogge. Surely this were somewhat if it were true, but amongst other slanders against this honourable ordinance of God, I must needs avouch this to be one, for let your single Saintes come in, and spread forth the Ensigne of their honour, what euer was done by men not married, but the married haue done as much as they, yea I say, as much, as often as honourable: If yee speake of *patience*, whom haue yee to come into the ballance with Iob, & he married, if yee speake of *obediance*, whom haue yee like Dauid, a man after Gods owne heart, and he married, if of *Faith*, whom like Abraham, if of *Wisdom*, whom like Salomon, if of *courage*, whom like



like Sampson, and all married, and it is no small commendation of marriage, to see all the patternes of perfection in men that were married. If yee speake of perfect *fortitude* in contempt of the world, marriage hath been no hinderance, but the married haue hazarded as much as any: Vher euer saw yee such a sacrifice as that of Abraham, who sacrificed his owne sonne for Gods sake? or when euer heard yee such a worke as that of Iudah & Benjamin, who thrust away their owne wiues for Gods sake? or who euer left more then Peter, who left all he had for Christes sake? and they all married. The Prophet Ezechiell, Cap. 14. reckoneth vp the three worthies of the world, Noah, Daniell & Iob, though these three men Daniel, Noah & Iob were among them, yet should they saue but themselves, there were but three worthies in the world, and two of them, Noah and Iob were married, and marriage had the odde one. Nay what honourable thing atcheiued in Scripture, but the married had a hand in it? or what honour in Scripture ascribed to any, but the married had a share in it. The



*Gods Arithmetike?*

translation vp to heauen in Enoch, who was married, the building of the Arke, & preserving of the world in Noah and his three sonnes, all married, the building of the Temple in Salomon, who was married. If yee speake of vision and reuelation then against Daniell in the old Testament, and Iohn in the new, I oppose Iacob among the Patriarkes, Samuel among the Iudges, Ezechiel among the Prophetes, and Peter among the Apostles, who had as many reuelations, and saw as many visions as any. Or if yee speake of Paule the Apostle of the Gentils, of whom it is like he was not married, against him I oppose Moses the leader of the Iewes, who in deede was married, & what was there in the one, which was not in the other? Paule was a great Scholler, a Pharisee, & brought vp at the feet of Gamaliel, Acts. 22. so was Moses a man well scene in all the learning of the Egyptians, Acts. 7. to shew that marryage is no enemye to learning. Paule was a man feruent in prayer, for by his very prayer he healed the sicke, Acts. 28. so was Moses a man vehement in prayer, for he prayed fortie daies and



and fortie nights, Deut. 9. to shew that marriage is no enemy to a mans deuotion. Paule fought with Beastes at Ephesus and ouercame them, 1. Cor. 15. so did Moses with fierie Serpents, with Sehon King of the Amorites, and Og that Beast of Basan, Nomb. 21. to shew that marriage is no Enemy to honour and victorie. Paule wisht himselfe eternally separte from God for the Iewes sake, Rom. 9. 3. so did Moses, *If thou wilt not pardon them, then blot my name out of thy booke*, Exod. 32. 32. to shew that marriage is no enemy to a Pastoral care in a spirituall function. Paule was rapt vp into the third Heauen, 2. Cor, 12. but God came downe from Heauen to talke with Moses in the Mount, Exod. 24. and mee thinke his honor was the greater, for Paule went vp to God, but God came downe to Moses, to shew that marriage is no enemy to vision and reuelation.

Or if yce will obiekt out of Matth. 23. that the state of single men is like to the Angelles, because Christ saith of the deade, *that they neither marrie, nor are giuen in marriage, but are as the Angelles in Heauen,*  
C3
and



### *Gods Arithmeticke.*

and therein conclude that the single life is so much to be preferred, aboue marryage, as the Angelles aboue carnall men, then looke how much you preferre the Angelles, who are not marryed, aboue mortall men, who are marryed, so much wil I preferre Christ, who was marryed, aboue the Angelles, who were not marryed, for Christ was and is marryed, the booke of the Canticles, is the booke of his loue. *Math. 22. 2. God is the King, whose sonne was sayd to bee marryed and Christ is the sonne of that king which was marryed, and Apoc. 19, 7. Christ is that Lambe, whose marryage was sayd to bee come, and we are that spouse, which was sayd to make her selfe ready,* therefore if an Argument from resemblance may doe any thing, then since the single state is but like to the Angelles, and marriage like to Christ, I conclude that this is better then that, and *two better then one.*

If yee aske me wherin mariage exceedes, I answere for company, for comfort, for helpe, First for company, for before Eua was made, there were a greate many creatures in the world, and yet Adam was still  
sayd



sayd to be alone, because the other creatures were no fit companions for him, and companie is a thing that in nature pleaseth, as we see that foules of a fether flocke together, euen for companies sake, though they receiue no other benefit one by another, & the same is in the nature of man, which delighteth in a companion, but to haue him or see him, though he reape no other good by him. But marryage is good not onelye for companie, but also for comforte too, therefore sayth Salomon, if two sleepe together, there shal bee heate, but to one how should there be heate, by heate vnderstanding comfort, which is like a warming in a cold day, and certainly there is no comfort like the comfort of a good wife, onely the holy Ghost excepted, which saint Paule calles the God of all comfort and consolation, because of that vnspeakeable peace, which it worketh in a mans conscience, but set that a syde, and there is no peace or comfort like this: Whither it be in the infirmities of the body, no hand so welcome to apply the medicine as the wiues, or whether it be in the maladyes and perturbations of



**Gods Arithmetick.**

the minde, no tongue so gracious to assuage  
the griefe as the wiues, for that by a secret  
power they haue in nature giuen them, they  
doe I know not how slyly and smoothlye  
encroach & steale vpon a mans affections,  
and surprise his whole heart before hee bee  
aware. The presence of the wife, is like the  
Angell in the midst of the fiery Fornace,  
that allayes the furie of affliction when it  
comes: The hande of the wife is like the  
hand of Moses in Rephidim that driues a-  
way distresse, when she but holdes it vp.  
The tongue of the wife is like the Harpe  
of Dauid in the care of Saul, that expelles  
the spirit of anguish frō the heart of man,  
therefore *two are better then one*, better for  
companie, better for comforte, yea & bet-  
ter for helpe too: For when one is over-  
come, yet two shall stande, and doe we not  
liue in a world of contention, wherein we  
haue neede of continuall helpe? is not the  
world a pitched field vnto vs? are not our  
enemies encamped round about vs, before  
and behinde vs, with out and with in vs? &  
the Deuill the ringleader of them all, is hee  
not dayly at our doores? and haue wee not  
then



then neede of a Helper? seekes he not continually by power and by pollicy, by presumption and despaire, by terrors & temptations to overthrow vs? doth he not assay vs in all subtiltie, seekes hee not all auantages against vs, and is it not like then hee will sett vpon vs, when wee bee alone, as by all probability he set vpon Eua, when she was alone, and vpon Christ, when hee was alone, in the wildernes, in the mountaine, on the pinnacle of the Temple, where no man could come at him, and haue wee not then neede of a Helper? The Deuill is like that Egyptian, Exod. 2. that singled out one Israelite and smote him when hee was alone, but when Moses came to assist him, that Egyptian was slayne: So is the Diuell in a single combat valiant, yea many times victorious, but when a second comes to assist, he takes him to his flight. What sayth S. Bernarde, *Malum quod nemo vidit, nemo arguit, & ubi non timetur reprehensor, securus accedit tentator*, the sin which no man seeth, no mā reprehēdeth, & where there is no feare of a reprehēder, the diuel comes boldly to assault, & who is so fit to reprehēd thee as thy wife? Nay



*Gods Arithmeticke.*

Naye who wil reprehend thee but thy wife, yea though thou sinne with greedines: thy superiours care not, thy inferiours dare not, thy friendes remember not, thine enemies vouchsafe not, and straungers will not, but thy wife hath a priuiledge to reprove thee, besyde she is alway at thine elbow, and when she findes thee eyther saying what is not seemely, or dooing what is not comely, shee pulleth thee by the slecue, and sayth, *Husband remember thy selfe*, therefore provide thee a *Helper*, and the Deuill will be afraide of thee, because of her, and when he findes thee marryed to her, he wil take it as a discharge to be gone.

But be sure then that she be a *Helper*, be sure she be good, for if she be naught, then can I not say that *two are better then one*, but that *one is better then two*, and that it were good for such a man to be alone. And certainly that men complaine of marriage as a cause of euill, it is because themselues bee euill, for what a blasphemie is this, that men shal make this honourable ordinance of GOD, as a cause of their sinne, that Adam should say to God, the woman which thou gauest me,



me, that whereas God had giuen him the woman as a gift worth all the world, hee returnes it to God in greate reproch? And we are all the sonnes of Adam, for if after marryage there come a storme, that thinges run not right, why then *the woman, which thou gauest me*, and had I beene single, my woe had not beene so singular, and the woman is the cause of al woe: No, *thy selfe are the cause*, eyther because thou didst not chose her well, or else because thou doest not vse her well, but obserue these two poyntes, and marryage is good, otherwise euen this ordinance of God shall turne to thy euill, as to the Egyptians the pure waters were turned into blood. And where it is sayd, *two are better then one*, I would haue yee therein to consider, that all societie was ordayned for good, and therefore you that bee hus bandes remember that, and you that bee wiues remember that, that *marriage was ordayned for good*, and when I say it was ordained for good, I would not haue yee to mistake mee, as if I meant *for goodes*, for that was a pleasant point for them that pray vpon sillie women. A certaine rich man be-  
ing



*Gods Arithmetickes.*

ing asked what his religion was, made an-  
swere *good enough*, meaning that if hee had  
golde hee had his God, & that all his religi-  
on was in his riches, and there bee a great  
many such husbands in the world, who if  
you aske them what they cheefly desire in a  
wife, they will answer *good ynough*: Such  
husbands are like Idolaters, for as Job saith  
of them, that they say to a wedge of golde,  
*thou art my God*, so say these to a wedge of  
golde, *thou art my wife*, for in trueth they are  
maryed to goldie, & not to a wife. I would  
haue such men to remember, that when E-  
na was brought to Adam, she brought no-  
thing but herselfe, for all the world was gi-  
uen to Adam before she was made, and if al-  
was his before, what had she to bring that  
came after? In olde time Iacob serued seue-  
yeares for Rachell, and bought his wife by  
his seruice, but now men must bee hyred  
to take wiues, as if to take a wife, were to  
take vp a crosse, and hence it oft times  
comes to passe, that *marryage is not good*, be-  
cause *the end of it is for goodes, and not for loue*,  
and where there is no loue, there can  
bee no ioy, there can bee no peace, but



as the yelling of a Lyon and a Beare; so it is in such vnkindely, vngodly matches, they loath and detest one another, and then is *one better then two*, and it were good to be alone.

Beside if thou desire thy marryage should bee for thy good, *take heede of thine eye*, for as thy heart in couetousnes may corrupt thee, so may thine eye in Beautye blinde thee. Hee that had seuen hunderd Concubines, and three hunderd Wiues, which makes vp a thousand women, hee sayth, Eccles. 7. that *among a thousand Women hee found not one good*.

One beeing asked why amongst all creatures so few women were good, made answer, *because so many of them seemed so good*, all is not golde that glisters, if she whome thou louest be faire with out, haue a care that she be so with in, and thinke that she may bee like Nabuchadnezers Image, if her heade bee of golde, sure her fecte or some parte is of claye, for *an euill woman is like a painted cloath*, which if thou beholdest on the one side, thou shalt see Kings royally painted in their Roabes, but if on the



### Gods Arithmeticke.

the other, it is all patches and ragges, and what a match then haste thou made, when thou haste got a picture to thine eye, and a horror to thy heart, golden fetters, a painted serpent, a silken snare? It was the chiefe corrupting of the children of God, and the first cause of their Apostacye, that they chose their wiues by the eie, for so it is Gen. 6. *When the sonnes of God saw the Daughters of men that they were sayre, they choose them wiues of all that they liked,* and by chusing such wiues, they lost the fauour of God, for God brought the flood vpon them for it, therefore rather then to come into such a yoke, it were better to be out of the yoke, and *one were better then two.* But if thou be once yoakt, then must thou beare what thou canst not for beare, and suffer patiently against what thou haste no remedie, if *thy wife be good,* then mayst thou giue God thanks, and say what the wise Salomon could not say, that thou haste found one good woman, but if *thy wife be bad,* yet must thou giue God thanks too, and say thou haste found a triall for thy patience, for an euill wife makes her husband a figure of the  
militant



militant Church. One boasting in glorie of his felicitye that *he had a good wife*, answer was made againe, that *hee could not therefore come to Heauen*, meaning that a *good wife was like Heauen*, and since there is but one heauen, he that hath it heere shall hardly haue it heereafter, therefore by a consequent of oppositiō, if a good wife be like Heauen, then *an ill wife is like hell*, therefore thinke she is thy patience, and that God in her hath chalkt thee out the way to Heauen, for he that findes Hell heere, hath a promise of heauen heerafter. And *to you wives* likewise let this remembrance be directed, that *marriage was ordayned for good*, and apply your selues that it may bee so, for I know no great care or studie that belongs vnto you, for so sayd Salomon of the good wife, that *she wil doe her husband good and not euill all the dayes of her life*. Prov. 31. good in his body by cherishing it, good in his minde by yeelding counsell and comfort to it, and good in his substance by preserving and mainteyning it. If her husband bee in affliction, she must not doe as Iobes wife did, to come in for the Deuills attor-  
ney,



Gods Arithmetickē

ney, (& make him murmur against God; but shee must pacifie him with wordes of grace, and vse those pleasing partes, which God hath giuē her for his appeasement. Or if her husband be about a good worke, shee must not discourage him, as Micholl did to Dauid. Or if he be about an ill worke, she must not encourage him, as Iezebel did to Achab, for then I cannot say that *Two are better then one*, but that *one is better then two*, & it were good for such a man to be alone. Nor she must not be a railing wife like Ziporah, if her husband displease her, to breake out into cruell and bloody speeches; Thou art in deed a bloody husband to mee. Nor she must not be a heade-strong wife like Vasthi, her husband sends for her to come, and she sendes him worde plainly, she wil not come, as if she was not made out of his ribbes, but he out of hers, for then *one is better then two*, & it were good to be alone. Nor she must not be a sumptuous wife, by excesse of diet or pompe in apparel to consume her husband. Salomō sayth of the good wife, that she is profitable, she spinneth woll with her hands, & laieth her hands to the wheele, &



and so doe our women now a daies to the  
 wheele, for they make all run on wheelles,  
 they turne spinning into spending, & looke  
 how much one is worse, or lesse then two,  
 so much they make a rich husband worse or  
 lesse then one, thei make him none, for thei  
 yndoe him. It is true of the proude wife,  
 that Salomō saith of the profitable (though  
 in an other sence) that she is like a Merchants  
 shippe, for so is a proude woman vaine,  
 foolish, fantastical, & carried with euerie  
 winde, euery facie it must be hers, euery new  
 fangle it must be hers, & if she haue it not,  
 she is she like Rachel for her childrē, giue it  
 her or els she dies, & if she haue it, she loaths  
 it, while she lookes vpon it. The Poets pre-  
 tily scoff at the vanity of womē in a fable of  
 Mercury & the Moone, for whē Mercury  
 had takē measure of the moone to make her  
 a coat, he could neuer make it fit, but it was  
 alwaies either too large, or too scāt, because  
 she was alwaies either increasing or decrea-  
 sing: & so it is with you, your facie wil not  
 holde, while the coate is in fashioning:  
 and well yee may bee sayde to bee like  
 a Merchants ship, for before yee can be full  
fraught and furnisht, yee must haue one  
thing



*Gods Arithmetick*

thing from Egypt, another thing from Spaine, and another from Italie, you must haue your bracelets frō one countrie, your girdle from another, and your perfumes from another, and all the world must bee trauelled too, to rigge out one woman, & when she is once furnisht, then she cuts her Ankor, all a flaunt vnder sayle, and abroad she goes like a Gyant to runne her race: Of such an vnprofitable wife I must needs say, *one is better then two*. I know of all poyntes it pleaseeth not to write against the pride of women, and if I temptred my penne to please, I would write none of this, but I must needs write, because I see that many, who otherwise are good and vertuous, are ouertaken heere. Nay, which of yee all is there, (if yee will shriue your selues who is not longer in tricking vp your selues, then at your prayers, and what a shame is that among Christian womē? Salomon was 20. yeares in building the Temple and his own house, but hee was but 7. yeares in building the Temple, and 13. about his owne house, and what a foule oddes was that? thirteene for him self, & but seue for God,  
but



but it is not so well with you, for if you di-  
 uide the time of your attyring and your  
 prayers into twentie partes, I thinke your  
 attyring hath nineteene, with such trimming  
 and setting, and smoothing and correcting,  
 as yee meant immediately to haue your  
 pictures taken, with such waiting, at-  
 tendance, and solemnitie, as if there were  
 some solemne sacrifice to be performed, &  
 so yee doe, for yee make Idoles of your  
 selues, and set vp your Image in a glasse:  
 Well, will ye haue a glasse to looke in, then  
 looke vpon Sarah, Abigall and Rebecca, &  
 in them yee shall see what is amisse in your  
 selues, for what should I write of many o-  
 ther women moe? of Rachell, of Leah, of  
 Ruth and Deborah, of Annah and Penni-  
 nah, in them yee shall see how to behaue  
 your selues toward God. In Rebecca yee  
 shall see how to behaue your selues toward  
 your children, in Sarah how toward your  
 husbands, if they be good, in Abigall, how  
 if they bee bad, for loue, wisdom and o-  
 bedience is the perfect beauty of a woman,  
 and all other beautie is blackenes, if ye be  
 not faire with in, which if yee bee, then

**D**

**shall**



*Gods Arithmetike.*

shall the King haue pleasure in your beautie, and it shall appeare that yee came out of Paradise, and that yee be wiues of Gods making, and as in this life yee were ioyned with an earthly companion, so in the next yee shall bee ioyned with Christ the Husband of the Church. Therefore loue your husbandes heere, and if they reward it not, it shall bee rewarded in Heauen, bee obedient to them heere, and yee shall bee made equall with them in Heauen: bee humble and lowly heere, and yee shall bee exalted in Heauen, be clothed with modesty here, and yee shall bee clothed with honour in Heauen, bee patient heere, and yee shall be crowned with glorie in Heauen, and as heere for your bettring you did turne *one* into *two*, so there for your further bettring you shall turne *two* into *one*, and haue vnitie and societie with Christ for euer.

**FINIS.**





PATHWAY TO  
PERFECTION.

A  
Sermon preached at Saint Maryes  
Spittle in London on Wednesday in  
Easter week. 1593.

By THOMAS PLAYFERE Doctor  
of Diuinitie.



AT LONDON,  
Printed by the Widow Orwin for Andrew Wise,  
*dwelling in Paules Churchyard, at the  
signe of the Angel. 1596.*